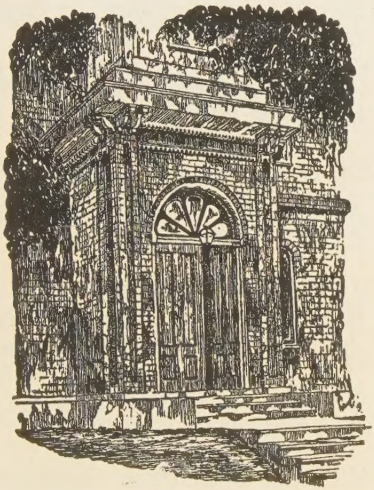
Volume XXXIV APRIL, 1959 *Number 2*

The Alumni Bulletin

Bangor Theological Seminary



CONVOCATION ISSUE

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Bangor, Maine

ANNIVERSARY WEEK PROGRAM

MAY 31st, JUNE 1st, 2nd

Sunday, May 31st

7:30 p. m.	Baccalaureate Service. The Chapel. Sermon by Dean Mervin M. Deems, Ph. D.

Monday, June 1st

10:00 a. m.	Annual Meeting of the Board of Trustees. Chapel Building.
5:30 p. m.	Communion Service for Senior Class and their families.
7:00 p. m.	Annual Banquet of the Christian Association honoring members of the Senior Class.

Tuesday, June 2nd

9:30 a. m.	Alumni Association Semi-Annual Meeting. Chapel Building.
11:00 a. m.	Joint Meeting of the Alumni Association with the Bangor-Brewer Ministers Association. Address by the Reverend Joseph W. Merchant, '39, Secretary for the Urban Church, The Board of Home Missions of the Congregational and Christian Churches.
12:30 p. m.	Alumni Luncheon. Seminary Commons.
8:00 p. m.	Graduation Exercises, All Souls Congregational Church. Address by the Reverend Frederick W. Alden, D. D., Minister of New Hampshire Congregational Christian Conference.

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXIV APRIL, 1959 *Number 2*

CONVOCATION ISSUE

We continue the tradition of publishing one lecture of each of the Convocation Week leaders with the exception of the Lectures on Applied Christianity. We take this opportunity to thank the Lecturers who have supplied the editor with material for publication.

THE WORDS WE USE TODAY

By DAVID H. C. READ

(Dr. Read, Minister of the Madison Avenue Presbyterian Church, New York City, delivered The George Shepard Lectures on Preaching in Convocation Week this year on the general theme "The Language of God." This was the third lecture in the series.)

I

YESTERDAY I was trying to think through with you the basis of our task as Christian preachers; thinking first of all of our situation as called of God to be his instruments of communication. The first lecture then dealt with the theme of the God who is in the beginning, now, and forever, a living God, a self-giving God, a communicating God. This is God the Father,—God everywhere and always. And in the evening we were thinking of this written word, the Scriptural record which is the basis of our authority for the declaration of Christ. We tried to see it as both divine and human and not as something in between. This represents for us the Incarnation, the point in time and space when this living God became flesh and made his full disclosure to us. This is God the Son. This morning I want to consider with you our specific task as preachers using *our* words today. This is the realm of God the Holy Spirit.

In our very being as preachers and in our relationship to God, it is the entire Christian doctrine of the Trinity that is implicated. I do not believe that this is merely a form of words or a scheme of thinking. I believe that it is literally true that when we stand in a pulpit, this is the point of contact of the living God for his word with people today. If this is at all an adequate way of thinking of the Trinity: that God the Father is God *everywhere* and *always*; that God the Son is God *there* and *then*; and that God the Holy Spirit is God *here* and *now*; then surely it is God the Holy Spirit who is concerned in this thing that we do when we use our own words today to speak for God to people. This, of course, is our real task, our greatest joy; and our deepest concern, our biggest difficulty. It is simple enough to have a view or theory about the revealing of God. It is simple enough in a sense to turn to the records and be guided by them. But what is infinitely more difficult is

to find the way in which we can use words today which can be the vehicle of the Word of God. This is the miracle, and this is what we are called by every possible means to work at, to think through and to practice. This involves us at once in considering our own situation today, because this is a contemporary business. I am sure that one of the values of such a Convocation as this is that it gives us an opportunity of pausing for a moment in the middle of the normal run of our ministerial life to ask ourselves again what it is we are doing; to ask ouselves if the words that we are using are indeed the words that God wants us to use today, or whether we have got into some kind of groove of preaching and speaking which means that our words, as it were, are lagging behind the times. I think this is always one of the big dangers of the Christian Church, not only in the words of the pulpit, but in its organization, its fellowship and everything else. We tend so often to be tremendously traditional and orthodox in the traditions and orthodoxy of the last fifty years. Perhaps this is particularly so in our Protestant churches. We are not so concerned with traditions of two thousand years but often desperately attached to the traditions of about fifty; which means that we are just running about a generation behind the times, and so we have to pause and ask ourselves about the words we speak today. Are they living words? Are we in contact? Are we in the situation of being vehicles for the Holy Spirit who is always contemporary?

So let us think for a moment about what we might call the gestation of the sermon today. Before we have actually found the words, obviously those of us who are called to be preachers have to conceive a sermon. Far be it from me to lay down any principles by which this can be done or to penetrate into the spiritual obstetrics of a preacher's mind and soul. This is not the kind of thing anyone can do for anyone else. This is not the kind of area in which we can schematize, but we can say this: that in our conceiving of a sermon, two factors are always involved. One is our relationship to this living God, our contact with him, our hearing of his word commu cated to us through his Book, our sensitivity prayer, our communion with him,—in ot words, the reality of our own life in God. A the other thing is our contact with and unc standing of the people among whom we and to whom we speak. In a sense, a preac has one ear on the ground listening to pe and the other ear listening for God. (This i unfortunate image, perhaps, suggesting prone position for the preacher!) It might rather better perhaps to give a kind of Mo picture of the preacher with one h stretched out towards the living God and other sensitively stretched out towards the p ple to whom he speaks. We have in the c ceiving of a sermon always these two fac present. This controls our choice of sub and to some extent, therefore, our choice words. This is the place, I believe, wh diagnosis can be fruitfully done, much more than in the pulpit itself. If we want to f opinions about what people are thinking, if want to get an estimate, as it were, of signs of the times, I believe this should done at this point in the preparation, and as it were spread-eagled in front of a wai congregation and coming between them an more direct preaching of the word.

We have then to be sensitive to the ti in which we live if we are to speak the w that can be the living word of God to What we are asking ourselves is: have we mo into a new kind of world today in wh peoples' thoughts are moving in different ch nels? Is it true that we have (to use overworked word) a "crisis-situation," u humanity; and if this is true, then is this going in some way to influence and con our preaching? We have a duty as preach to be sensitive to the world in which we l and, therefore, we owe it to our task to be informed as possible, and to make the judgments that we can upon the course events in which we live. Here again we h to watch this church-lag, this temptation of church to be thinking in terms of a crisis t is past and not to be aware of the crisis t is on us. I emphasize again that this kind

ng goes on *before* the sermon and does ecessarily intrude too often into the ser-

It is much more important that we l preach the word of God with a con- ness of what is happening in the world that we should display to people in the what we think is going on in the world. rely, by every sign that is around us, we iving in an exciting and extraordinary d of human history. I suppose the first n to say "We are living in an age of tion" was Adam to Eve as they left the en of Eden, but nevertheless, there is justification, in view of recent scientific vements and the fantastic situation of the war, for our believing that no other hers have had to speak in exactly this ion. (For example, the Church of Jesus t has had experience of speaking the word me of war, unfortunately only too often. Church has not yet had to face the situa- of speaking this word in a time of *cold* and I do not believe that we have fully rstood what our situation is.) We have e aware of these things. We have to try ink them through. We have to try to ate by our conversation with people what t this is having upon their thoughts and faith. That brings me to this other area ur sensitivity. It is not just a question of ing papers, books and reviews, but of ng with people. This is why the pastoral is so closely linked to preachers.

we are to be speaking a living word to ple, a word rising out of today, then we t be in contact with people. We know the rence, all of us who have preached, be- n talking to a congregation, many of whom know personally in their own homes and t in the street, and talking to a strange regation to which we come as visitors. re is a difference in the actual moment of preaching of which we are all aware, be- e something binds us to the people with m we have talked, whom we know. To e extent this will be a controlling factor in gestation of the sermon itself. I used to in my first parish a certain member of congregation who developed in my thinking as a kind of sermon "control," because he was a very down-to-earth, matter-of-fact, irreligious type. You know what I mean. He was the sort of man who comes to church not too often, but fairly regularly, and who did not have one ounce of what we would call mysticism in his soul—absolutely straightforward, no nonsense about him. His name was Bill, and Bill has remained with me throughout my ministry because he is a very effective control. Just when I am in the middle of a purple passage in writing a sermon, up comes Bill; and he says *"What,* just *what* do you mean by that, now?" This is the kind of pastoral control used on us very helpfully if we are sensitive to people and what they are thinking. So then, in the gestation of the sermon, we have this contact with the world, this thinking through of the sort of situation we are in, this understanding of people as God allows us to have it, and it is in that situation that we are brought again within the sound of the written word of God, and that we form our conception of what it is God wants us to say to people today on the basis of that revelation which culminated in Christ. So the sermon arises out of the marriage of this sensitive contact with people and our hearing and rehearing of the word.

II

Then there comes the point of actual expression of the sermon—the finding of the words, quite literally. Here again we are in this semantic area where we have to ask ourselves: What kind of words have I to use today when I am speaking to people? I am going to suggest to you that here we should be guided again by the thought that I was trying to emphasize last night. This is the paradox of the divine-human. Just as we have tended not to take the Bible seriously in its divine aspect and not to take it fully seriously in its human aspect, but to have some kind of religious area in between; just as we have not taken the Church seriously in its divine aspect and have not completely accepted it in its human aspect, but have created a religious society somewhere in between; just as we have

not taken the sacraments fully in their divine implication, nor in their entirely human material aspect but have made them into some sort of religious actions—so our danger is, that in our use of words we do not take seriously enough the conviction that this can be *God's* word to people, nor do we take seriously enough the fact that they are *human* words that ought to be the same as the human words that are being used by people around about us. Instead, our danger has been to create our religious set of words or ideas that are neither vehicles for the divine word, nor recognizable by people around us as the human words they speak. Putting this in another way,—we are always in the temptation of falling into church jargon. And this I think is what we have to wrestle with all our preaching days. The difficulty (this is the real crux of the situation) is of speaking the words of today's humanity, and letting them be vehicles for the word of God.

There has always been in the modern church a kind of conflict between two methods of words or manners of preaching: the dogmatic, authoritarian, oracular; and on the other hand, the conversational and chatty. Now I do not believe this is the real problem. Every one of us has to be himself as a preacher. We do not consciously adopt one pose or another, but behind these two extremes there lies this whole problem of how we can be preaching a divine word and how we can be honestly using the kind of language that people will understand as *their* language. On one extreme you have the man who is conscious that he is a vehicle of the divine word. He knows the apostolic injunction: "If a man speak, let him speak as the oracles of God," and he delivers the oracles of God as he conceives them and he does it without too much regard for a response from the people to whom he speaks. On the opposite extreme, you have the man who simply chats the gospel, and in chatting sometimes the gospel is not too apparent because he is concerned with this man-to-man relationship which he has achieved and has found useful and valuable. The result is that he is being pulled down, as it were, from the place where the divine word is preached adopt more and more the same judgments, same standard of values as those to whom is meant to speak as a prophet. We have walk somehow on a tightrope between th two extremes. The danger is that we fall i a dangerous middle area of purely "churc language.

So I make a plea that we should, in first place, be convinced that we are as prea ers called to speak in the name of God, this is a serious business, and that no one really believe it is such a serious busines we are too chatty and matey about it. TH is an element of declaration in the go which must be sounded. There is an elem of authority which is not our authority, the authority of the Word, and this m somehow be demonstrated in the words we and the way we use them. But at the s time in our choice of words we must be pe of our age and use current words. We m speak the language of the day. Instead of we so easily fall into phrases we have he from other pulpits, methods of expression have read in a hundred-and-one little relig books and sermon collections and perhaps the odd theological expressions that rem with us from Seminary days. All these made into a kind of amalgam which recognizable in the world as the language the church. Now the church should have language except the language of the day vehicle for the language of God. Someth of what I mean might be illustrated by t if you turn on the radio at random some ning or morning where there may be a cer number of speakers of the Christian gospe religious message of some kind, without lis ing to what they are actually saying you w never have the slightest difficulty knowing you were listening to a religious speaker, would you confuse him with someone who giving the commentary on the news of the Why should this be so? Is there any re whatever why the preacher on the radio sh not sound like anybody else? Why should have a peculiar way of putting things, a tinct kind of accent? This has nothing to

the preaching of the word of God, nor is the way it happened in the Bible times. n men heard our Lord speak, they were struck by the fact that he had a peculiar nt or that he used fuzzy religious words xpressions that they normally would never m of using in their ordinary conversation. spoke their language. And as he spoke their uage they knew that no man ever spoke his man did! He spoke with authority and as the scribes, and the authority was the d of God coming through perfectly plain, nary speech of his day.

o it was with St. Paul. He was a man who w how to speak to a Roman soldier on the hand and to a Greek philosopher on the er, a man who in this sense was all things all men. I am quite sure people would not : "Here comes Paul with his particular d of religious voice and his religious word." was speaking the *koiné*, the language of day. Through that there came the oracles God.

And this is our problem. How are we to find se words? To this extent perhaps the acher's task in this area is closer to that of journalist than any other. The journalist seeking to say something as clearly, attrac- ely and arrestingly as he can. We can learn good deal from our journalistic brethren. t we also have to use, surely, in such a ious task as this, the resources of our nguage at its best. We need to be continual- reading that which is good, and this does t necessarily mean the books that arise ecifically within the Christian Church. We ve to develop a feeling for the great literature our language, and we also have to be, so r as we possibly can, in contact with the nguage of the best writers today. In our lpits we have an unfortunate habit, I think, always tending to quote from the last cen- ry's writers rather than the present, and is again serves to give this slightly antique vor to certain kinds of preaching.

III

The trouble is that in our efforts to do st what I am speaking of, we can develop a kind of language which becomes yet another sort of jargon. We have spent a good deal of time in our generation trying to get away from the clichés of theology or preaching of past eras, and we have in most of our Protestant churches done quite a job of getting rid of phrases such as "being saved," and the "blood of the lamb," and words of this kind which we thought were completely opaque to the modern man (which they probably are); and before we knew where we were, we developed another kind of jargon which has now become symptomatic of a certain kind of preaching. I was thinking the other day when I was using the text of St. Paul, "This is a faithful saying, and worthy of all acceptation: that Christ Jesus came into the world to save sinners of whom I am the chief," that this which must have been in the first place a quite direct and understandable statement had become obscure to the present generation and undoubtedly needs interpretation. But we tend in our re-interpretation to move out of the antique jargon of the church into a kind of current jargon which is sometimes just as opaque. We have curious people today who understand the most polysyllabic language but claim they cannot understand the direct monosyllables of the Bible. So the preacher today instead of saying, "This is a faithful saying and worthy of all acceptation: that Christ Jesus came into the world to save sinners" would be inclined to say: "This is an interesting saying, and worthy of all discussion," and then he might find that he would ring the bell by saying that "Christ Jesus was incarnated at a particular point in this space-time continuum in order to effect the psychosomatic reintegration of schizoid personalities at an extra-sensory level." And some people would say, "Well, if that's what you mean why didn't you say so before?"

The strange thing is that the Bible monosyllables continually used in our preaching in such a way as to teach people what they mean, continue to have much more force and effect than a great deal of our so-called reinterpretation. This is one of the mysteries of Billy Graham's Crusades. Just when many of us said that all these expressions are now com-

pletely meaningless to modern man, and that to communicate the gospel we must employ other words, along comes this man who uses every one of these phrases that has ever been used in the evangelists' copy books and communicates like nobody else. For a great section of the public today many of these old words and phrases can be charged with a meaning, and words like grace, faith, love and hope are not really words that can be dispensed with in the preaching of the word. We can use them in such a context of direct plain modern speech that they begin to take on meaning.

This leads me to say just a word in passing about the use of illustrations and images and logical arguments. This is one of our problems as preachers. We know how the best-framed theories or arguments can often not be vehicles of the word of God to people today. So our temptation is to use the kind of illustration which will arouse the attention of the congregation. It is true that the concrete is nearly always the way in which the word of God comes. That is why the Bible is such a concrete book. That is why it has so few rational and abstract arguments. But I believe we have to watch this matter of illustration. Illustration for its own sake can so often become a hindrance, and here we have developed a peculiar church language, too. There are certain illustrations that get built up within the church and pass as currency from pulpit to pulpit across the country until they are recognizably such church language and nobody would dream of using the stories outside. We have to watch these illustrations because they are not always the way the word of God will penetrate.

I wonder if, in fact, we have not to develop more the use of the *right* images. People today are sensitive to certain *images,* those built up within them, of God, Christ, the Bible, the Word, their opportunity of grace and of faith. These images are so much more powerful than any series of ideas we have implanted in their minds, I wonder if we have studied enough the matter of their use. The Bible is full of them. Some of them are apocalyptic. Others arise out of the common things of every day. Some of them are dream-language. This is anoth illustration of how the Bible comes again in life. Just at a time when many forward-looki people in the church were prepared to sa "All this stuff in the Bible about dreams Solomon's dream, Pharaoh's, Jacob's,—is j some primitive old stuff with nothing to with us today," along came the psychiatr who said: "Ah, this is just my field. Now t is where we can really get busy." We kn the significance of dreams and so dreams co back into the picture of the Bible, dreams c again be for people the word of God. Or may be phrases, even a passing phrase. F instance, in Genesis when Adam and Eve lea the Garden of Eden and we are told about t angel with the "flaming sword." I believe phrase like that—"a flaming sword"—becom a vehicle for the Word. The "flaming swor as we see it shows the impossibility of o going back to a state of innocence, to a tir when there was no sin. Images like this th arise time and again out of the pages of Scri ture, can be made real and vivid for peop today, and will often be much more of an o portunity for God's word to penetrate tha some illustration which we have copied fro a book or have heard elsewhere. This is o of the fields in which we can move towar speaking the language, the *hidden* language people today, and here we can learn a goo deal from drama, modern drama and moder poetry. Many people seem to be able to b communicated with on a level different fro that of sheer rational argument. This is goin to be one of our greatest difficulties—to u in the pulpit as a vehicle of the Word th kind of poetic language, this unspoken com munication which comes in, through, behin under the words that we use.

This leads me finally to speak about th actual expression, the actual preaching, th point of communication of the word. We hav this trinitarian aspect again of the sermo that comes creatively within us to birth, an then is incarnated as we find the words an write them down, and then the Spirit, th living spirit when we are actually in a pulpi and talking to people so that this can becom

e for them. When we are in a pulpit de- ing the Word we are not essayists giving views on the current situation, we are not esmen called upon to make a pronounce- nt about what the nation should or should do. (We are very seldom called upon to that although I believe there may be, as re was certainly for the prophets, the occa- when the preacher must in the name of say, "Thus and thus shall ye do." Gen- lly speaking we are certainly not statesmen equipped to be so.) We are not even pagandists as we often think we are—trying persuade people to adopt the church's atti- le and come within the church's fellowship. e are not popular psychologists attempting to from the pulpit something in the realm of chiatry for sick souls. We are servants of e Word, first and foremost and all the time. ne Word which is in the beginning and is w and we at that point are the servants of at Word. Therefore, I believe that no man woman could lightly enter a pulpit and clare a text and preach a sermon. I do not ean that it is necessary to get ourselves rewed up into a state of nervousness which as more to do with the star actor than it has do with the servant of the Word. But we nnot approach this thing as if it were just utine, or a normal thing to do. It is *not* a rmal thing to do, but extraordinary,—to eak in the name of God as the servants of ne word.

If there is one thing more needed by us at is point than any other it is the quality of *irectness.* Our greatest difficulty as servants f the word in making that word alive to peo- le is our lack of directness. Our thinking mes between people and the word. So does ur preparation. Even our personalities may me between the people and the word. All inds of things can come in between, so the ord does not reach directly to our heart and ul. Therefore, at the beginning of our prep- ration, in the writing or noting of the sermon nd in its actual preaching, we should be ominated and controlled by certain principles f direct expression; saying continually to our- elves: What is it that I believe God wants me to communicate? How can I say this most directly to the people who will be in front of me? With directness, of course, there goes sincerity, that quality of which we cannot speak too much because the more you speak about it, the less sincere you become. It is part of yourself and it has got to be direct, so that people realize that this is something that you believe and something that you want to communicate to them. So it is that sometimes as we go over a manuscript of a sermon before we preach it we find something not direct, something which is fuzzy, something which is interesting to us but may not communicate to people. So all the time we have to be in the spirit of prayer that we may speak directly to those who are in front of us. If we do this, we shall avoid the churchy language of which I was speaking, saying to ourselves for instance, if a certain phrase comes up as we are writing: Would I, in fact, say that to Joe if he were sitting here and asking me some question about the faith? Would I ever put it in that way? And then we say to ourselves, No, of course I wouldn't. Then how would I put it? That is directness. This is the problem all the time, to speak the language that people are speaking, and speak it directly because there is something that we have to say that can be the vehicle for God's own Word. If, instead of that, we are evolving some kind of phraseology which has got a religious sound to it, this can be a barrier and the very thing through which God's word cannot penetrate.

The language of God which has been the theme of our thinking together is the language of a God who always is and who from eternity is disclosing himself. It is a language which he has confided to us in the astounding records of the people from whom his Son came. It is a language which comes in a Book that speaks very directly and concretely, and the language of God is a language which he has called us to speak as directly and as concretely in the words that are the currency of our mid-twentieth century. May God give us grace to think through again our task as preachers to make us ever more alive to his revelation and ever more sensitive to the people to whom we are called to speak his word.

THE SAME ALSO THAT ASCENDED

By JAMES E. WAGNER

(Dr. Wagner, President of The Evangelical and Reformed Church and Co-President of The United Church of Christ, served as Beach Quiet Hour leader in Convocation Week. His general theme was "Three Aspects of the Christian Epic" and this was the third in the series.)

"THEN he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them . . . As they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, 'Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven . . . ' It is said, 'When he ascended on high he led a host of captives, and he gave gifts to men.' (In saying, 'He ascended,' what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.)" St. Luke 24:50-51; Acts 1:9b-11; Ephesians 4:8-10.

When due account has been taken of all proper critical and comparative study of the Biblical records, of our changed conception of the relationship between spirit and flesh as that relationship bears on the persistence of personality, account also of the implications of present-day science as to the nature of time and death and the rational order of things, it is still difficult if not impossible to discard completely, as so much myth or legend, the New Testament's portrayal of the physical resurrection of our Lord.

It represents either, as our fathers generally have held, a resuscitation or revivification of the body in which Jesus had lived and walked and worked in Palestine; or it represents a rekindling, in the hearts and minds of those who loved Him, of an awareness and conviction of His survival beyond death and His continuing presence among them. This presence was real to such a degree of intensity in the consciousness that, at any rate, it was *as if* they were hearing His voice, seeing His familiar figure, and blessed with His company as they had been before the crucifixion and burial interrupted all this in their relationship with Him.

To them, whatever discount we may place upon the record now, it was the resurrection of His body which had taken place, and it had been so convincing of its actuality that it had dispelled their disillusionment and re-established their shattered faith after the seeming disaster of His death. It was a resurrection of the body however precisely that physical presence manifested itself to His immediate contemporaries and whatever qualifications to their thought it we are now persuaded to adduce as we look back upon the event through the perspective of nineteen centuries and the light of modern knowledge.

I

But two circumstances made it inevitable that those first associates of Jesus should move beyond His resurrection in their apprehension of the dramatic sequence of which it was a part. First was the fact, which the New Testament nowhere denies but on the contrary clearly acknowledges, that just as surely as they believed Him to have appeared to them ("presented himself alive after his passion by many proofs, appearing to them during forty days and speaking of the Kingdom of God",—the Revised Standard rendering of Acts 1:3) just so surely did those appearances come to an end. "Last of all," wrote St. Paul (I Corinthians 15:7) as he recorded a series of our Lord's resurrection appearances, "as to one untimely born, he appeared also to me." It was in

able that some explanation must be forth-
ling, to satisfy themselves as well as skepti-
unbelievers, as to why no one was any
er seeing Him in the body as they had
laimed it had been their good fortune
ier to have seen Him.

Moreover, their faith having assumed that
had gained the victory, demonstrated His
ship over time and earth with all the limi-
ons of both, though they may never even in
r thoughts have articulated this in so many
ds, their devoutness as well as the popular
nology, if not also their sense of needing
friend at court" interceding in their behalf
ore the very throne of God,—all this must
e conspired to beget the necessity of their
ceiving Him as now released from the
dage and habitat of the earthly scene.

As one ventures to recapture the possible
vement of their thoughts it seemed He be-
ged now more than ever at God's right hand,
l they needed Him there to continue His
ling ministry in their behalf.

One other possible contributing circumstance
gests itself. Once His appearances ceased,—
l, with the exception of the appearance to
Paul which is certainly in a class by itself,
last appearance was on the Mount of Olives
a cloud received Him out of their sight,—
m then on, and increasingly day by day,
y would have had to get used to His physi-
absence. More and more they would have
d to find the orientation of their faith and
cipleship in His spirit and teachings and in
memory of His actions including those
on the Cross. As the focus of their devo-
n shifted unconsciously to these, and away
m His physical presence, they could scarcely
ve helped coming at last to the point—as
ose who mourn their beloved dead eventually
me—where personality and meaning and
rth are no longer attached to a physical
dy at all. That is to say, their own experi-
ce must have increasingly confirmed what
. John recorded as having been said (16:7),
t is to your advantage that I go away."
rhaps it is something not unlike this which
. Paul was reflecting when he wrote (II Corinthians 5:16), "Even though we have known Christ after the flesh, yet now we know him so no more."

Along such lines of devotional growth and of the unconscious reorientation of the lives of His followers, it was easy and inevitable that the locale of His presence as they had identified it with His body should shift from earth to heaven; and, whether it is looked upon as historical reporting or as the expression of devout and wondering poetry and meditation, the story of the Ascension of our Lord portrays that shift.

II

It is a simple story, a picture painted with only a few swift strokes of the brush; and the New Testament sources would not all together make up a chapter of typical Biblical length. Nothing is recorded by St. Matthew. St. John records nothing of the event, but there are a considerable number of references clearly indicating that by the time this latest of the gospels was written the story of the Ascension was firmly fixed in the growing treasury of the faith. In the third chapter one finds the assertion, "No one has ascended into heaven but he who descended from heaven, the Son of man." There are other references either specifically in terms of ascension, or to a going to the Father or a departure out of this world. (6:62; 7:33; 13:1; 14:12,28; 16:28). In 16:7 the coming of the Holy Spirit, there named the Comforter or Counselor, is made contingent on the physical departure of Jesus; while in 14:3 His return to claim His own is represented as the sequel to His first going to the "Father's house."

One of the most interesting sidelights on the tradition prevailing by the end of the first century is found in St. John 20:11-27. Jesus is reported to have appeared to Mary Magdalene on the Resurrection day but, when she would have touched or clung to Him, to have enjoined her, "Do not hold me (cling to me), for I have not yet ascended to the Father." Eight days later, when He appeared to His disciples, Thomas being present, Jesus is said to have bidden the incredulous one, "Put your finger

here, and see my hands; and put out your hand, and place it in my side." The inference is that the writer of the Fourth Gospel may have understood the Ascension to have taken place some time during the eight-day interval.

With the exception of St. Mark 16:19 in the passage 16:9-20 which does not appear in some ancient texts and is thus of questionable authenticity, the narrative record is found chiefly in the writings of St. Luke, the Gospel which bears his name (24:50-53) and the book of Acts (1:6-9). In the Gospel the story of the Ascension forms the conclusion of the chapter containing the story of the Resurrection and of the two men from Emmaus, and would easily suggest that the Ascension as well as the Resurrection took place on the first Christian Easter. But this record is attributed to the man who wrote also the book of Acts in which the Ascension is placed forty days *after* the Resurrection. This seeming discrepancy may mean no more than that St. Luke was not greatly concerned with chronology. In the Gospel, too, he placed the event in Bethany, in Acts on the Mount of Olives, the latter being really only a little more precise locating of what happened.

He and His disciples were "staying together," "lodging together," "assembled together." The varying possible translations suggest close and intimate fellowship. "The word," it is said (*The Interpreter's Bible,* Volume IX, p. 27) "might even mean 'camping out in the open'." That would explain their presence on the Mount of Olives (which we learn only later, in verse 12), and would further suggest the warm, friendly circumstances in which intimate questions could be freely asked, frank answers given, and the illimitable mystery of life's infinitudes have fuller flow. In such a setting, the record says, a moment came when, while they were looking at Him, He began to rise from their midst and was engulfed in a cloud so that they saw Him no more.

The New Testament record is as simple as that. And, neither to those who first told the story nor to those who heard it, could there have been anything fundamentally incredible about it. For their understanding of the universe readily lent itself to the tale. Th was a simple universe. The detailed picture it varied from time to time, from place place. It hinged on a conception of the ea as a flat expanse. Beneath the earth was hac the dwelling-place of the dead, the bottom pit and the lake of fire. Hades itself thought of as divided,—one compartment the good who had died, another compartm for the evil; or it had many compartments the good, many for the evil, differing in t facilities and appointments as had differed degree of good or evil in the earthly life their respective occupants.

Above the earth was a sort of inverted b called the sky, and, above and beyond t heaven: a single heaven; or seven heavens, each for the sun, the moon and the planets; occasionally even a greater numbe heavens was supposed. God usually dwelt the highest heaven, or *above* the hig heaven. Devout imagination added other tails. St. Paul speaks (II Corinthians 12:2 of being "caught up into the third heav "Paradise" was usually thought of as b located in "the seventh heaven." But i pointed out that in the apocryphal book o Enoch paradise is located on the south of the third heaven, the place of punishm on the north side.

To recite such details will suggest w modern science's telescope, prism and ma matical calculations, to say nothing of nuc science, have done to undercut the cosmo on which the story of the Ascension is pr cated. One simple illustration will suffice. heaven is "up," and the Lord Jesus at Ascension was "taken up . . . into heav which way is "up" in cosmic geography as understand it today? In terms of our solar system with the earth revolving on its once every twenty-four hours, in reference the sun "up" is in the opposite direction 12 noon from the direction in which it lie 12 midnight. Between such a loss of cos significance by the word "up," the expan concept of the infinitudes of outer space, the changed ideas of personality and of mortality, the simple thought of a local

ven to which ascent might be made has ome increasingly untenable.

The first reaction of the modern mind when ooks at the story of the Ascension is to dis- it. Among devout Christians of today t reaction may be modified only to the ex- t of accepting it with somewhat bemused ulgence as a bit of legendary accretion to substance of the gospel, and so usually to over it in their reading of the Scriptures. h reactions are neither intelligent nor use-

The sophisticated mind would not so at either great poetry or imaginative graphy and history in the writing of which authors have allowed themselves to cast ugh artistry and color about in order to d a semblance of life and drama to their jects and to the bare facts recorded. For ample, probably no one has proposed that *mlet* and *Macbeth* should no longer be pub- ned, read or taught, just because Shake- eare, in accord with the popular thought of day, has included a ghost among the cast characters in each play.

The followers of Christ, now nineteen cen- ries after, should cherish the story of the cension and its echoes elsewhere in the New estament as they cherish all other parts of e Bible, raising the question here which ould be raised on every page of the Scrip- res: What great basic affirmations of faith, derstandings of God and of His Son Jesus rist, of man and his destiny, were those who cepted and perpetuated this Scripture at- mpting to express and give their witness to? hat, in the story of the Ascension and sub- quent references to it, were they trying to y about the meaning of Christ for them?

III

It is true, of course, that the story of the scension confronts the devout and studious hristian of our day with difficulties other an the cosmological one. For the Ascension our Lord is related to three other New estament ideas which are equally difficult r us now to accept. One of these ideas is at, between His death and His Resurrection, e descended into hell (I Peter 3:19; 4:6) "in order to offer salvation to sinners who had died" (presumably through all the pre-Christian ages) "without hearing the gospel or getting a chance to repent" (*The Interpreter's Bible,* Volume 12, page 133); and that these constituted the "host of captives" which He took with Him when "he ascended on high" (Ephesians 4:8-10). It is difficult for us to conceive of the God and Father of our Lord Jesus Christ—a Christlike God—as holding the dead, especially the faithful dead, of preceding ages in a sort of "suspended animation" or as having for that long condemned them to the worm and the fire (St. Mark 9:47-48) until Christ with His new powers and offices should effect their release. Yet, even in this troublesome concept so foreign to our present-day thinking about God, one may discern on the part of those early followers of Christ a testimony to their joyous assurance, which they had derived from Him, that man's relationship and responsibility to God was a redeeming one and that this had been and would be true for all men everywhere in all times, past as well as present and future.

A second source of difficulty resides in the association of His Ascension into heaven with the idea of His "second coming" or return (St. John 14:3, 18, 28). The very mention of "the second coming" is a reminder of the sharp cleavages in thought between, as a recent classification had it, the pre-millenialists, the post-millenialists, and the a-millenialists. Moreover, there is probably no doctrinal tradition more difficult than that of "the second coming of the Lord" to reconcile with our present understanding of history, of the outworking of the purposes of God, and indeed of the kingship of Christ.

The third collateral idea with which the Ascension is associated is that of the establishment of the risen and ascended Christ "at the right hand of God" (Romans 8:34; I Peter 3:22), there interceding for us. The anthropomorphism is difficult:—if God is spirit, or a spirit, how can we think of Him as having a right hand, or a left, or any other bodily form or appendage? although even Dr. Harry Emerson Fosdick treating once of immortality in

terms of the persistence of personality conceded that it was difficult for him to conceive of a disembodied spirit. Our major difficulty on this matter has to do, however, with its implications for the character of God. Affirming as we do that God is love, that love is of the nature of God and not a reluctant concession wrung from Him by the ceaseless importunings of His beloved Son whom the Father at long last is unable to refuse, the portrayal of the ascended Lord as being perpetually occupied as a sort of "attorney for the defence" is a pattern of thought exceedingly perplexing to devout Christians of our time.

Here again, as elsewhere in the historical development of Christian doctrine, the followers of Christ find themselves under the necessity of trying to discern what Dr. Fosdick long ago described as "abiding truths in changing categories." From such a perspective of doctrinal history one must insist that the thing to do with the story of the Ascension of our Lord is not to deny nor ignore it, certainly not to smile at it with trace of ridicule, but to read it with grateful appreciation of the generation which recorded it; for, from the vantage point of our times and in comparing the quality of their discipleship and ours, whatever superiority we may claim in our knowledge of nature, history and the universe, we will venture no such claim of superiority over them in devotion to the Lord of us all. And, reading in that spirit that they recorded in these Scriptures, we will be moved to ask, What did they believe about Jesus Christ which they found adequately, and not to them incongruously, expressed in the story of the Ascension? Several truly Christian affirmations are clearly comprehended in the answer to that question. They had to begin with the simple fact that He was no longer physically present with them. They had to do something with that fact. Either He was somewhere, or He had suffered annihilation and the body in which they had known Him was returning to the dust from which it came by the familiar processes of decay of all flesh. They chose to believe and affirm that He was somewhere, and without doubt they arrived at that belief on rational and ethical grounds which mode Christian thought would endorse. It must ha been inconceivable to them that in Go world such a life could have been reduced nothingness for ever. Such a stubborn post late reflected their faith in the moral ord of the universe. Starting from that postula where, then, they proceeded to localize H reveals what they thought about Him and, part, what they thought about God.

Up, and upward to the very highest, w the only category of thought common to th age by which His supremacy could be in cated. In fact, we still resort to that catego "There's always room at the top." A man "moved up" in the job hierarchy of his co pany. Phrases such as "the higher echelon and "lower ranks" reflect the same pattern words. To conceive of Him as going *up,* being taken or lifted *up,* readily satisfied th impulse to exalt Him, to locate Him with the very dwelling-place of God, and to assu Him the perspective of height and distan from which to exercise the oversight a sovereignty which they believed belonged Him.

They believed that He would rightfully in the presence of God, even as near and prominent as at God's right hand. Whet they thought of Him as Messiah, the anoin Servant of God, or as the "only begotten So or as a coalescence of both in One, all t He had said and done, and the whole specta of His dying, had fostered in them the c viction that He had an affinity if not iden with God. With God was precisely where belonged. The Ascension reflected that bel

He ought to be there, *up* there as th familiar way of thinking would have it, cause only He, of all the heavenly pow which peopled the order of life around a above them, would be able to interpret ins the precincts of heaven their life as they liv it on earth; and if, as they believed, He h been God Himself come down, Immanu dwelling among them, He as God would ha acquired a new understanding of their strivin their defeats and failures, their persistent ho and yearnings. For one good reason:—He h

lt among them, had shared their common had been (Hebrews 4:15) "not a high est who is unable to sympathize with our knesses, but one who in every respect has n tempted as we are, yet without sinning." was thus not simply that now they would e "a friend at court," an interceder, an torney for the defence," but rather that Judge Himself had now once descended see what their life was like and, accordingly, uld mingle with His justice a compassion otherwise would not have known. The ension meant that to them.

It reflected, further, their conviction that rist had broken the force and effectiveness unfriendly powers on earth, under and ove it as well (Philippians 2:9-11; hesians 6:12), and that thus a way had been ened to freedom from the fears that have ways eaten away at men's souls. When in r day we talk about the providence of God, of "friendliness at the heart of the uni-rse," it is doubtful whether we realize how r we have come under the Christian revela-on since that first generation received from r Lord the assurance that, whatever "princi-alities and powers" (Colossians 2:15) or ostile spirits" even in heavenly places Ephesians 6:12) threatened their lives, He ad met and conquered them all, even "the st enemy" which is death (I Corinthians 5:26). In this sense also He had become Lord of all." The Ascension story expresses is faith with its ever-present encouragement at "he who is in you is greater than he who in the world." (I John 4:4)

And the Ascension story embodies one other haracteristic of the faith His first followers ad in our Lord, namely, that His saviourhood nd His sovereignty alike are universal. There nothing outside their scope, nothing which ouches the life of man which does not touch he heart of God, no deed or relationship hich is not subject to His judgment, no life o wayward as to have gone beyond the reach f His love. He is *up* there, says the Ascension tory, so high that the whole earth is within he horizon of His sight. St. Paul prays for he Christians at Ephesus (Ephesians 1:16-23) that they may have "a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all." This apostolic prayer, like the story of the Ascension, says what we are saying when we sing "All hail the power of Jesus' name" and "Crown Him with many crowns."

IV

Before the writing of the New Testament was finished the Ascension had enshrined itself in Christian hymnody. The passage is I Timothy 3:16 which the Revised Standard Version, after the introductory clause, "Great indeed, we confess, is the mystery of our religion," versifies as follows:

> "He was manifested in the flesh,
> vindicated in the Spirit,
> seen by angels,
> preached among the nations,
> believed on in the world,
> taken up in glory."

The Bible student runs into difficulties in interpreting this passage. To take just one example, the phrase "taken up in glory," if it refers as it undoubtedly does to the Ascension, seems to be at the wrong place. More correctly in the sequence of events it might have stood before the phrase "seen by angels" or certainly before the next phrase "preached among the nations." But this and the reasoning underlying it need not concern us here.

More significant is the fact, not only that there is this reference to the Ascension in what scholars recognize now as an early Christian

hymn, but that the hymn itself echoes what was apparently an early Christian creed or confession of faith. The introductory clause, "Great is the mystery," was a formula "in common use in invocations and confessions of faith" (*Interpreter's Bible,* Volume XI, page 421). In this instance the formulation may even have been deliberately used as Christian response to such a pagan affirmation as that of "Great is Artemis of the Ephesians" (Acts 19:28). The words "we confess" as used here are said to be equivalent to "as we confess or declare in public." That is to say, the evidence here indicates that just as we now affirm in the Apostles' Creed that "He ascended into heaven" and embody that affirmation in some of our great hymns, so before the end of the very first Christian century the Ascension had found its way into the hymnody and the confessional formulas of the followers of Christ as they lived out their lives and voiced their witness in a pagan world.

It has been said that "a creed should be sung, not said," which may suggest that the appropriate disposition of such intellectually difficult elements in Christian tradition as is the Ascension is to cherish them gladly as part of the poetry of that tradition, remembering that if that tradition were bereft of poetry and of other forms of imaginative abandon it would hardly be a religious tradition at all.

More than a quarter-century ago, when the fundamentalist-modernist controversy was at its height, the faculty of the Episcopal Theological School at Cambridge, Massachusetts, collaborated in the publication of a little volume entitled *Creeds and Loyalty.* Somewhere in that book one of the writers used this illustration, suppose a patriotic gathering were being held, attended by both native-born and naturalized citizens. It opened, as those gatherings frequently do, with the singing of "America."

> "My country, 'tis of thee,
> Sweet land of liberty,
> Of thee I sing;"

and at that point the native-born as if with on voice interrupted the singing by calling out t the naturalized, "Stop! It is not for you t sing the next line, 'Land where my fathe died', for it is not true of you." It is clea that what might have been an offense again the literal facts of history would have bee overwhelmed and lost in a monstrously ou rageous offense against the nature of com munity and the spirit of patriotism.

Perhaps a reversal of the essence of tha illustration is suggestive of what is required devout souls in each generation seek to unde stand, preserve and perpetuate a treasury faith many of the formulations of which wer arrived at by people of another day who categories of thought differed widely from ou own. A great magnanimity of mind, a poet approach to that heritage which is closely aki to a prayerful approach, and an abundan grace of discernment are virtues and powe for which the interpreters of doctrine an scripture ought ever to pray, and not to fain

When the story of the Ascension is read an appropriated through that kind of open souled mind and spirit, it will be cherished one of the most picturesque, one of the mo gripping ways of affirming the basic faith w all have in Christ; namely, that it is He, th Lord Jesus, whom "God hath highly exalte and given him a name which is above eve name, that at the name of Jesus every kn should bow, of things in heaven, and thing in earth, and things under the earth; and tha every tongue should confess that Jesus Chri is Lord, to the glory of God the Father."

They believed that then, and tried to say in the language and concepts of their day. W would say it differently now, no doubt. B this is what we would say about Christ, for is this, and nothing less than this, our hear confess.

SEMINARY NEWS

NEW HYMNALS DEDICATED

special chapel service was held on Wednesmorning, February 25, at which time fifty es of the *Pilgrim Hymnal* were presented he Seminary from the Class of 1958 by its esentative, Donald W. Goodwin. A Service Dedication was conducted by President derick W. Whittaker. These hymnals have ntly been published by the Congregational istian Churches under the direction of a mittee headed by Dr. James W. Lenhart of tland, a member of the Seminary Board of stees.

his chapel service also commemorated the th anniversary of the granting of the char- to Bangor Seminary by the Massachusetts neral Court.

NEW LIBRARY

Construction of the new library-administran building was resumed on Monday, March , after a delay of more than three months used by a labor dispute in the glass industry. he building is more than sixty per cent comted and the contractors have now given urance that it will be available for use in ptember for the academic year 1959-1960. ne plans for dedication of the new library ll be announced at a later date. The gifts d pledges toward the Development Program w total $295,000. The next project will be e renovation of the Chapel building.

As announced in the February Bangor Semiry *Herald,* the Board of Trustees has voted name the new library-administration building honor of Warren Joseph Moulton and his fe, Helen Winifred Moulton. Dr. Moulton as President of the Seminary from 1921 to 33 and Professor of New Testament Lanuage and Literature from 1905 to 1933. Mrs. oulton shared her husband's devotion to the minary and together they provided for both spiritual and material sustenance. At his ath in 1947 Dr. Moulton established by his ill the Helen Winifred Moulton trust fund, amounting to $200,000, for the perpetual support of the Seminary.

FACULTY-ALUMNI DAY

A Faculty-Alumni Day program has been arranged for Wednesday, April 8, at 2:00 P. M. at the Congregational Conference Center in Framingham, Massachusetts, for an afternoon and evening of inspiration and fellowship.

Three members of the Seminary faculty will speak on recent significant trends in their respective fields of study: Dr. Andrew Banning on Christian Theology, Dr. Stephen Szikszai on the Old Testament and Dr. David Jewell on Christian Education. President Frederick W. Whittaker will also attend the meeting.

PROFESSOR WERNER GEORG KUMMEL'S LECTURES

On March 16th and 17th Doctor Werner Georg Kummel, professor of New Testament at the University of Marburg, Germany, gave a series of three lectures on the Francis B. Denio lectureship on "Varieties of New Testament Kerygma." Professor Kummel, who succeeded Rudolf Bultmann at Marburg, is one of the most prominent and highly-esteemed New Testament scholars in the world today. He is now lecturing in this country on a six-weeks' tour which will take him as far west as Illinois and as far south as North Carolina and Georgia. Those who are interested in becoming acquainted with his work should read (if they have not already done so) his book, *Promise and Fulfilment, The Eschatological Message of Jesus,* published in 1957 as No. 23 in the *Studies in Biblical Theology* series, and available in an inexpensive paper-back edition. (Incidentally, that whole series of paper-backs, published by Alec R. Allenson, Inc., Naperville, Illinois, is absolutely first-rate!)

Professor Kummel's three lectures dealt with one phase of the eschatological expectation reflected in the synoptic gospels, in Paul's letters, and in the Johannine writings (the Fourth

Gospel and the three letters). In his first lecture Dr. Kummel emphasized that the synoptics represent two—and, from one point of view, self-contradictory—emphases: (1) the emphasis on the kingdom of God as imminent, as to come in the near future; and (2) the emphasis on the kingdom as already come in Jesus' acts and words. Furthermore, he stressed his belief that both emphases were made by Jesus, and that the primitive church did not originate either of them. Jesus himself taught both that the kingdom was future and that it was present.

Professor Kummel then elaborated his view that words in the gospels in which Jesus states that the kingdom is present in his words and deeds are authentic words which accurately reveal Jesus' interpretation of his work as messianic in character. Such words are not to be understood as reflecting merely the faith of the primitive church.

In his second lecture Dr. Kummel developed the same theme as also characteristic of Paul; that is, Paul also believed that the kingdom was future, and that it had already come in Christ. Paul looks forward to the consummation; but he also declares, "Now is the acceptable time; now is the day of salvation" (2 Cor. 6:2). The paradoxical faith of Jesus was shared also by the apostle to the Gentiles; only, for Paul, the emphasis was more on the present and less on the future, the time-span between the present and future being greater for hi than for Jesus.

In the third lecture it was pointed out th the Johannine literature also represents t same position with regard to the kingdom's rel tion to the present and to the future. But the Johannine writings the emphasis, even mo than in Paul, is on the present; and, cor spondingly, even less than in Paul on t future. Indeed, some scholars, including pr eminently Professor Bultmann, hold that t authentic Johannine view was that the co summation was a *present* reality in Christ, an that in John a *future* expectation was entire given up. Professor Kummel dissociated hi self from this position, pointing out that the are some references to the future in John, an insisting that these are authentic Johanni words; but he did stress the fact that t future is minimized in John, the time-span b tween present and future being still broad there than in Paul.

The significance of these lectures is, of cours largely determined by their relation to oth contemporary discussions on the same an related subjects; and the experience of havi Professor Kummel on campus with us for tw and a half days was most stimulating and r warding to the whole seminary community.

BURTON H. THROCKMORTON, J

ALUMNI NOTES

'09—Walter A. Morgan was hospitalized in the New London, New Hampshire, Hospital on September 23, 1958 for major surgery and was released the Saturday before Thanksgiving. Mr. and Mrs. Morgan are now making their home with their daughter and family at Walpole, where their son-in-law is the minister of the United Congregational Church in Walpole, Mass. *(Address: 20 Front St., Walpole, Mass.)*

'10—Ralph A. Christie is now serving as interim pastor of the First Congregational Church of Bristol, Connecticut. *(Addres 703 Ridge Road, Wethersfield 9, Conn*

'11—George H. Coffin has announced his r tirement from the ministry on June 1959. *(Address: Westminster West, Vt*

ex-'18—Cedric E. Crawford is serving as i terim pastor at the Union Theologic Seminary in Mexico City. *(Addres Apartado 117 Bis, Mexico City 1, Mex co.)*

-William G. Kirschbaum will retire from the ministry on May 2, 1959, on the occasion of his sixty-fifth birthday. He plans to move to Key West, Florida, next fall. *(Address: Box 543, Housatonic, Mass.)*

-Thomas J. W. Cornish was chaplain at Bangor Seminary during the week of March 2, 1959. *(Address: Cornish, Maine.)*

-William E. Mack has recently accepted a call to serve the Second Congregational Church of Conway, New Hampshire. *(Address: P. O. Box 344, Raymond, N. H.)*

-W. Robert Mayhew with Philip Hodgdon made a trip to Greece by plane recently with twenty-six Jersey bulls, which were placed in rural Greece and the Aegean Islands. They spent nearly two weeks in Greece, visited Turkey, Geneva, Switzerland, and LeChambon, France. *(Address: 81 Union Street, Bridgewater, Mass.)*

-Corwin H. Olds reports Bangor Seminary is represented in the Congregational Church of Campbell by Arthur T. Gillespie, ex-'41, and himself. He recently baptized Mrs. Ralph Knott's grandson, Charles Phillip Starr, son of Cdr. and Mrs. Mark R. Starr. Mrs. Knott was associated with the Seminary during his student days at Bangor. *(Address: 210 North 2nd St., Campbell, Cal.)*

-Ned Burr McKenney, who celebrated the twenty-third anniversary of his ordination to the Christian ministry in December, traveled extensively in Utah, Idaho, Washington, California, New Mexico, Arizona and Texas during January on a lecture tour. *(Address: 1171 Mulvane St., Topeka, Kansas.)*

-Maxwell M. Welch. *(Change of address: 40 Coleman Drive, Hartford 6, Conn.)*

-William C. Ford reports that he and his family are enjoying life in Japan and expect to be stationed there until the early summer of 1960. He will be reassigned to Camp Zama this spring, which will be the one remaining Army installation in Japan. *(Address: U. S. Army Support Co., Kishine Area Chapel, APO #503, San Francisco, Cal.)*

'41—The Highland Congregational Church of Dorchester, Mass., of which W. Arthur Rice is the pastor, celebrated its ninetieth anniversary on March 4th with a smorgasbord supper and an evening program. Rev. Andrew C. K. Richards, '45, was the featured speaker for the evening. *(Address: 28 Mather St., Dorchester 24, Mass.)*

'43—John S. Lamprey is employed as a case worker for the U. S. Department of Interior Bureau of Indian Affairs at Towaoc, Ute Mountain Indian Reservation in Colorado. *(Address: Towaoc, Ute Mountain Indian Reservation, Colorado.)*

'46—John H. Alexander represented the Seminary at the inauguration of Dr. Howard Schomer as President of Chicago Theological Seminary on January 26. *(Address: 1511 Church St., Wauwatosa 13, Wis.)*

'47—Robert S. Balfe, formerly minister of the Congregational Church of Huntington, New York, has accepted a call as minister of the Congregational Church of Poughkeepsie, New York. On March 15 a dedication service of the new First Unit of the Congregational Church in Huntington was held, with special music and visitors from many institutions and agencies all contributing to make this an inspiring service. Dr. Stanley U. North was the principal speaker and refreshments were served by the Hospitality Committee following the service of dedication. *(Address: 269 Mill Street, Poughkeepsie, New York.)*

'50—T. Albert Lawrence recently accepted a call as associate minister of the First Central Congregational Church of Omaha, Nebraska. He was formerly associate minister of Wellesley Congregational Church of Wellesley, Mass. (1956-59). *(Address: 5024 Davenport Street, Omaha, Nebraska.)*

'50—William E. Neth has resigned his pastorate at Charlestown, New Hampshire, and is attending Boston University. *(Address: 18 Appleton St., Saugus, Mass.)*

'50—Robert H. Simonton, minister of the Federated Church of Skowhegan (1953-59), has accepted a call as minister of the

Newman Congregational Church in Rumford, Rhode Island. *(Address: Newman Congregational Church, Rumford, R. I., effective May 1, 1959.)*

'51—Francis B. Allan is minister of the State Street Presbyterian Church in Schenectady. "Scotty" was previously the pastor of the Community Chapel of West Glens Falls for the past six years. *(Address: 737 DeCamp Avenue, Schenectady 9, N. Y.)*

ex-'51—Herbert Brewster. *(Change of address: Klalia, Kauai, T. H., Hawaii.)*

'51—According to the annual report compiled at the Grace Congregational Church in Framingham, of which Daniel W. Fenner is the minister, attendance records show an increase of approximately 4,000 over the number attending the worship services during 1957. *(Address: 151 Maple St., Framingham, Mass.)*

'51—Clarence T. Hodgkins. *(Change of address: 30 High Holburn St., Gardner, Mass.)*

ex-'52—Edwin C. Burlingame has resigned his pastorates at Onawa and Blencoe, Iowa. *(Address: Onawa, Iowa.)*

'52—Robert C. Field recently accepted a call as minister of the Congregational Church of Waubey, South Dakota. He has been the pastor of the Congregational Church of Ellsworth, Minnesota, since 1955. *(Address: Congregational Church, Waubey, South Dakota.)*

'52—John E. Pickens was awarded the B.S. degree from the University of Florida in January, 1959. *(Address: Christ Church, 304 Faulkner St., New Smyrna Beach, Florida.)*

'53—Robert Carter has been serving as science teacher at Berne-Knox Central School at Berne, N. Y., and will resign this position in June. He has been the pastor of the Congregational-Christian Church of South Westerlo and after June 30th will also be serving the United Church of Christ at Medusa, New York. *(Address: Box 55, South Westerlo, N. Y.)*

'53—Roy Davison was awarded the S.T.M degree in 1958 from McGill Universit and followed these studies with o semester's work in the Library School McGill. *(Address: 107 Montclair Av nue, Roslindale, Mass.)*

'54—M. Ronald Beinema. *(Change of addre 179 Cook St., Auburn, Maine.)*

'54—Werner E. Eichel served as the vicar the Evangelical-Lutheran Congregation Church in Ahle, 1957-58, and is at pre ent working for the equivalent of a ma ter's degree, which he hopes to obta this spring. *(Address: Goethe St. Gevelsberg, Westfalen, Germany.)*

'54—David E. Wigley, formerly minister of t Congregational Churches at Winslow a Benton Falls, 1955-59, has accepted a c as pastor of the First Church in Belfa *(Address: Belfast, Maine, effective M 1, 1959.)*

'55—John Lacey, minister of the Chestn Street Methodist Church of Gardn Mass., reports that on February 25th t church was completely destroyed by fi Damage of approximately $5,000 was su tained by the parsonage, but the Lace were fortunate not to lose any of the household furnishings. Plans are bei made for the construction of a n church and services will be held in t Masonic Temple until a new buildi can be completed. *(Address: 167 Che nut St., Gardner, Mass.)*

'56—Robert A. Noé is a French instructor Chestertown, Maryland. *(Address: Cou try Club Estates, Chestertown, Maryland*

'57—The First Presbyterian Church of Co land, New York, of which Howard Quirk is the assistant minister, has rece ly completed the construction of a n $90,000 addition to the church scho *(Address: 171 Madison Ave., Cortla N. Y.)*

ex-'58—Raymond Lieber has recently accept a call as pastor of the Congregation Church in Moravia, New York. *(Addre Congregational Church, Moravia, N. Y*

John D. Pierce will assume the position of assistant minister of the Melrose Highlands Congregational Church, Melrose, Mass., on July 1, 1959. He has been the pastor of the Congregational Churches at Center Ossipee and Ossipee Corner, New Hampshire since 1957. *(Address: Center Ossipee, N. H.)*

An interesting letter from Bob Simon reports that he is teaching twelve hours a week,—ninth grade English, Homiletics, Pastor's Life and Duties, and Advanced English. "The mission field so far has been everything I expected and more, and the work to be done in Micronesia is challenging. The ultra-fundamentalism that is well established here makes a more liberal approach close to heresy. Mixed with such a Christianity are an assortment of customs which can be traced back to pagan practices. I haven't had time to learn to speak Ponapean yet. All of our instruction is in English and so is all our conversation with students, so I guess I'll still be speaking English when I come back." *(Address: Protestant Mission, Ohwa, Ponape, Caroline Islands, Trust Territory of the Pacific. (Air mail only)*

RDINATIONS AND INSTALLATIONS

—Curtis C. Busby was installed as the minister of the First Congregational Church, Essex, Mass., on September 28, 1958. *(Address: First Congregational Church, Essex, Mass.)*

—Lloyd F. Martin was ordained to the Christian ministry in The Orthodox Congregational Church, Lanesville, Mass., on December 7, 1958. The order of service follows: Call to Worship, Invocation and Lord's Prayer; Statement by the Scribe, Rev. Thomas J. Williams; The Scripture Lesson, Rev. Edward A. Jones; Sermon, Dr. Andrew Banning; Statement to the Congregation, Mr. Jones; Charge to the Ordinand, Rev. Mark B. Strickland; Prayer of Ordination and the Laying On of Hands, Dr. Walter Greenwood; Declaration by the Moderator, Rev. Howard Andrews; The Bestowing of the robe and Bible, Deacons for the Church; Greetings from the Pinehurst Community Congregational Church and the Right Hand of Fellowship, Dr. Howard P. Weatherbee; Prayer, Mr. Andrews; Benediction, Mr. Martin. A reception was held in the vestry following the service. Mr. Martin is the first minister to be ordained in the 128-year history of the Orthodox Congregational Church. *(Address: Pinehurst Congregational Church, Billerica, Mass.)*

'52—Ernest B. Johnson, Jr. was installed as the fourteenth minister of the Union Congregational Church of Weymouth and Braintree, Mass., on January 25, 1959. Those participating in the service included: Rev. William P. Gray, '53; Rev. Paul E. Barnes; Rev. Eric W. Bascom, Jr., '52; Rev. David R. Ladre, '52; Mr. George Everson; Rev. Gordon H. Washburn, '38; Mr. William I. Trostel; Rev. Dewey A. Peterson, '53; Rev. Baldwin Calahan; Rev. J. Caleb Justice; and Rev. Stanley F. Johnson, '53. *(Address: East Braintree, Mass.)*

'55—Stewart K. Rowley was ordained to the Christian ministry in the First Congregational Church (United Church of Christ), Lake Worth, Florida, on March 8, 1959. The order of service follows: Call to Worship, Invocation and Lord's Prayer, Rev. Herbert A. Studebaker; Scripture Lesson, Rev. Edward J. Vorba; Sermon, Rev. Frank Atkinson; Statement to the People, Rev. Frederick N. Nelson; Examination of and Declaration by the Ordinand, Rev. Paul M. Cassen; Charge to the Prayer of Ordination, Rev. Robbins Ralph; Declaration by the Moderator, Rev. Frederick N. Nelson; Right Hand of Fellowship and Prayer, Rev. Herbert A. Studebaker; Benediction, Mr. Rowley. *(Address: First Congregational Church, Lake Worth, Florida.)*

'56—A service of Settlement of Edward A. Smith as pastor and a service of Rededication of the First Church of Houlton was held at the church in Houlton, Maine, on March 1, 1959. The order of service follows: Introit and Invocation, Prof. David Ritchsmith; Scripture Lesson, Dr. T. Barton Akeley; Church Covenant, Dr. Charles Oehrig; Rededication Address, Dr. Milton M. McGorrill; Response for the Congregation, Mr. Alan Clark; Prayer, Rev. Gordon G. Newell; Sermon

of Settlement, Dr. Dana Greeley; Greetings, Dr. Andrew Banning, Rev. Thomas Sinclair, Dr. Cornelius E. Clark, '22, Rev. Clayton E. Richard, Rev. Michael Regan and Dr. C. Worth Howard; Charge to the Congregation, Rev. Edward G. Ernst; Charge to the Minister, Dr. Marion J. Bradshaw; Act of Settlement, Mr. Herman Estabrook; Benediction, Mr. Smith. A reception was held in the vestry following the service. *(Address: Porter Settlement Road, Houlton, Maine.)*

'58—John R. Elmore was ordained to the Christian ministry in the South Congregational Church (The Second Church of Christ), Hartford, Connecticut, on February 19, 1959. The order of service follows: The Statement of the Council; Call to Worship and Invocation, Rev. James R. Bunker; Fraternal Greetings, Rev. John C. Smith; Scripture Reading, Rev. Guthrie Swartz; Sermon, Dr. Rockwell H. Porter; Prayer of Ordination, Dr. Henry D. Gray; Charge to the Minister, Dr. Burton H. Throckmorton, Jr.; Right Hand of Fellowship, Rev. Donald Smith; Charge to the People, Rev. Robert Batchelder; Benediction, Mr. Elmore. *(Address: 1 Buckingham St., Hartford 14, Conn.)*

'58—John R. Johnston was ordained to the Christian ministry in the Mexico Congregational Church, Mexico, Maine, on December 28, 1958. The order of service follows: Call to Worship, Invocation and Lord's Prayer, Rev. Harold S. Matthews; Moderator's Statement, Rev. Kenneth V. Gray, '35; Scripture Lesson, Mr. Roger O. Burlingham, '59; Ordination Sermon, Rev. Raymond J. Cosseboom, '37; Prayer of Ordination, Dr. Cornelius E. Clark, '22; Charge to the Minister, Prof. Walter L. Cook; Right Hand of Fellowship, Rev. William H. Rittenburg; Charge to the Congregation, Rev. Lewis W. Mills; Pronouncement of Ordination and Recognition; Benediction, Mr. Johnston. A reception was held in the vestry following the service. *(Address: Mexico, Maine.)*

WEDDINGS

'55—Stewart K. Rowley, Director of Christian Education at the First Congregational Church, Lake Worth, Florida, was married to Miss Shirley Alice Collins October 11, 1958. We extend our hea felicitations. *(Address: First Congre tional Church, Lake Worth, Fla.)*

BIRTHS

Our congratulations to:

'55—Sharon and John Lacey on the birth a daughter, Wendy Jayne, on Febru 14, 1959. *(Address: 167 Chestnut Gardner, Mass.)*

OBITUARIES

'95—The Reverend Franklin Whitehead B ker died as a result of a fall in Uni ville, Connecticut, on February 28, 19 He was born in Sheffield, New Brunswi on January 18, 1872. He graduated fr the University of New Brunswick in 18 with a B.A. degree and from Ban Seminary in 1895. He did post-gradu work at Yale Divinity School from 18 1900 and received the M.A. degree fr the University of New Brunswick 1908. He was ordained to the Christ ministry in Somesville, Maine, on Nove ber 3, 1895. Mr. Barker served pastora in Somesville, Maine, 1895-99; Bro and Jackson, Maine, 1900-02; Amesbu Mass., 1902-16; and Unionville, Co 1916-36. He was appointed pas emeritus upon his retirement in 19 from the First Church of Christ, Cong gational, of Unionville. He is survived his wife, Mrs. Elsie K. Lawton Barker son, Francis S. Barker of Waterford; daughter, Mrs. Kenneth Graham Meriden, Conn.; a sister, Mrs. Ben H per of Campbellton, N. B., Canada; f grandchildren and a great-grandchild.

'15—The Reverend Norris Alfred Buncam died on February 12, 1959 in the Me Hospital, Springfield, Mass. He was b in Philipsburg, St. Martin, Dutch W Indies, on September 19, 1887. He tended Union Missionary Training In tute of Brooklyn, New York, 1911- received the B.D. degree of Bangor Th logical Seminary in 1922, and the B degree of Bowdoin College in 1919.

ield pastorates in West Bangor, 1914-16; Litchfield, 1916-18; Harpswell Center, 1919-21; Seal Harbor, 1921-22; Dennysville, 1922-25; Greenfield, New Hampshire, 1926-27; and Bradford, Maine, 1932-33. He was in business the remainder of his life. Funeral services were held on February 16, 1959 at Byron's Funeral Home in Springfield with Major William Miles of the Salvation Army officiating. Burial was in the Oak Grove Cemetery, Springfield.

-The Reverend Allan Edward Burtt died on January 3, 1959 at the Barnstable County Hospital, Pocasset, Massachusetts. He was born in West Medway, Mass., on July 27, 1875 and was ordained to the Christian ministry in Edgartown, Mass., on May 12, 1926. He served pastorates in Edgartown, 1925-27; and Yarmouth and West Yarmouth, 1928-1936. He resided in Whitinsville for one year, 1927-28, and has been a resident of North Falmouth since 1938.

EDWIN C. FIELD

The Reverend Edwin C. Field, associate ister of the Congregational Conference of nnesota, died on January 2, 1959 at the age 60. Mr. Field was born in Cambridge, ssachusetts. He graduated from Boston iversity with a degree in religious education 1925, from Yale University Divinity School h a B.D. degree in 1929, and studied at Hartford School of Religious Education. began his work as a home missionary among Maine fishermen. Before going to Minnelis in 1949, he served churches in East mpton, Conn., Marshfield, Mass., and dgton, Maine. He also taught at Bangor inary as an assistant professor of Rural urch Methods and supervisor of student tors, 1946-49. Mr. Field is survived by his low, one daughter and two sons.

The sympathy of the whole Seminary family extended to Lenore and Dean Lundstrom, whose six-year-old son, Mark, died on February 8 at the Maine Medical Center in Portland. Services were conducted on Monday, February 9, at the Second Congregational Church, Warren, Maine with the Rev. J. Stanley Stevens and Dean Mervin M. Deems officiating.

ANNUAL MEETING OF THE ALUMNI ASSOCIATION

The annual meeting of the Boston-Bangor Alumni Association was held on Monday, February 15, in the vestry of St. Paul's Cathedral, Boston. Luncheon was served to sixteen members and the guest speaker, Dr. Marion J. Bradshaw, Professor Emeritus of Bangor Seminary. Rev. Robert Morris, '47, President of the Association, presided at the business meeting, at which time the following officers were elected for the ensuing year:

President: Walter E. Wyman, '40

Vice President: Roland C. Marriott, '36

Secretary-Treasurer: Gordon H. Washburn, '38.

The group thoroughly enjoyed and was very appreciative of the lecture given by Dr. Bradshaw describing his recent trip through Europe, with particular attention to Greece and Turkey. It was voted to hold a fall meeting in Boston on October 19th.

Those present included: Wilbur B. Sadleir, '55; Thomas H. Campbell, '45; Thomas H. Campbell, '57; Samuel Young, '36; Robert Morris, '47; Raymond J. Cosseboom, '37; Daniel W. Fenner, '51; Andrew C. K. Richards, '45; W. Arthur Rice, '41; Herbert M. Worthley, '27; Dewey A. Peterson, '53; Roland C. Marriott, '36; Joseph W. Beach, '17; Walter E. Wyman, '40; and Gordon H. Washburn, '38. Stephen C. Lang, '09, sent greetings.

BOOK REVIEWS

Communism and the Theologians

By Charles C. West. Westminister Press, 1958. 399 pp. $6.00.

The title of this book could easily lead to a mistaken conception of the purpose of this study. It might suggest another effort to show how the thought of some contemporary theologians has been tinged with a pink hue. Or it could be taken to indicate a running account of the skirmishes in which contemporary theologians have fought valiantly against the atheism of Communism. Neither of these would be the correct version. As the subtitle: "Study of an Encounter" implies, this book is a thoroughgoing study of the way in which contemporary theologians, in their theological systems and in their social judgments, have really come to grips with the historical force and complex phenomenon of Communism. It includes in its purview a wide range of thought, from that of John Foster Dulles, to that of Hromadka, and from Tillich and Berdyaev to Barth.

The author clearly indicates his dissatisfaction with those who think of Communism only in terms of an irrepressible conflict, in which communistic atheism and totalitarianism must be defeated. This applies in varying degrees to such writers as Dulles and Brunner, both of whom, in the author's judgment, presuppose a western civilization rooted basically in Christian principles, which must be revitalized. But Communism, he holds, has itself exploded the idea that what is involved is a conflict between two systems of thought, or two religions, each of which is basically humanistic. For Communism is more than a system of thought, or a political force, or a religion; it is also a vision of history, a radical re-interpretation of human existence, and a criticism of human conscience. Hence this is a study "in depth" of the crucial areas of encounter between Christianity and Communism.

Of the theologies considered in this volume, the author gives pre-eminence to that of Karl Barth. This is not because he considers Barth's political judgments respecting Communism to have been more astute, but because in his judgment the Barthian version of history as the context of God's action, is both more truly Biblical and also revolutionary, so as to provide the most effective challenge to the Communist version.

The author has not only succeeded in presenting a critical and able study in depth of the encounter of theology with the challenge of Communism, but also in grasping the essentials of the theological positions he presents as representative. The book is worth the pr and the effort on both counts.

Andrew Bann
Professor of Christian Theology
Bangor Theological Seminary

The Ecumenical Movement and The Faithful Church

By John Howard Yoder. Herald Press, 19 43 pp. $.50.

The author, an Interim Instructor in Bibli Theology at Goshen College Biblical Semina is attempting in this pamphlet to make a se ous appraisal of the Ecumenical movement, a of the attitude toward it of the Mennon Church, the "Faithful Church" of the ti After a brief account of the history of t Ecumenical movement, and of the Anabap tradition with respect to Christian unity, t author proposes a basis on which Mennoni could participate effectively in the Ecumeni movement.

A.

The Doctrine of Jehovah's Witnesse

By Roger D. Quidam. Philosophical Libra 1959. 117 pp. $3.00.

This is an unusual venture in book-writi It is an attempt to use blank verse as a vehi for a critical study of the teachings of Jeh vah's Witnesses, and how they must be judg in the light of basic Christian teachings. Th may be merit in using blank verse, but t resulting confusion to a startled theologi mind cancels out whatever the advantages m be. The vigor expected in criticism is seriou compromised by the poetic phraseology. prefer mine straight.

A.

The Gospel of the Incarnation

By George S. Hendry. Westminster, 1958. 1 pp. $3.75.

This book should make a real contribution a recovery of balance in theology, from t extremes of both liberalism, and the more r cent movement known as neo-orthodoxy. T thesis of the book, stated in modest terms, that "the Christian gospel, which is for o salvation, resides in the total fact of Chri and that it is inevitably distorted if it is ma to hinge in an exclusive manner on one e ment, such as his birth or his death". It the author's contention that the unhappy di

within Christianity are due in part to
act that major traditions, such as the
rn Orthodox, and Catholicism, have em-
zed either the birth and incarnation, or
leath and atonement of Christ, to the ex-
on of the earthly life, as being essential
e meaning of the incarnation.

here is no attempt, however, to return to
est of the historical Jesus, as if this could
issociated from the Christ of faith. The
al evaluation of such an attempt, as found
example in Donald Baillie's *God Was In*
st is fully accepted. What Dr. Hendry un-
kes is to show that the incarnation means
than the "word became flesh" in a
physical sense. It should mean rather that
whole human life and ministry of Jesus
to be interpreted as Christ's sharing in
human nature. Although the author is
cal of Barth at many points, he quotes
approval Barth's eloquent phrase that
ist "is the man for God, and he is the
for other men". In short, this book seeks
nterpret Jesus Christ as one who increasing-
made himself one with other men. His
nement may then also be understood, not
much as an act toward God, but as the ful-
ment of his self-identification with sinners.
s at least begins to answer the question
v his atonement could be transmitted to
This may seem to be primarily a book for
ologians and scholars. But it is my guess
t its influence will be felt in a wider circle
some time to come.

A. B.

Old Testament Theology

Ludwig Kohler, translated by A. E. Todd. Westminster, 1958. 257 pp. $4.50.

Kohler, who was Professor of Old Testament
the University of Zurich until his death in
56, wrote the German original of this book
1935. It played an important role in the
ly discussion on the rehabilitation of the
cipline of Old Testament theology. Even
w, Kohler's position deserves to be heard
ong the varying views concerning the nature
l task of a theology of the Old Testament.

The author follows the classical tripartite
ttern—theology, anthropology, and soteriolo-
—in the delineation of his work. He main-
ns that "the one fundamental statement in
theology of the Old Testament" is that
od is the ruling Lord." The inherent weak-
ness of such a single statement is obvious, for some other thesis (e.g. "the Lord is *the* Savior") should be regarded as equally fundamental. Kohler's strength is in his profound insights into the teaching of the Old Testament on man's nature and relation to God.

It seems that some parts of this work, especially the chapter on the cult, should belong to a history of the religion of Israel. The translation laudably preserves the crisp clarity and conversational ease of the original. It is regrettable that the Hebrew words are not transliterated, for they might occasionally confuse students who cannot read Hebrew.

Stephen Szikszai

Professor of Old Testament Language and Literature
Bangor Theological Seminary

The Story of the Aleph Beth

By David Diringer. Philosophical Library, 1958. 195 pp. $4.75.

This book, which presents a survey of the history of the Hebrew alphabet, was written at the invitation of the World Jewish Congress, British Section, by David Diringer, Lecturer in Semitic Epigraphy at the University of Cambridge.

Diringer illuminatingly discusses the problem of the origin of writing in general and that of the Hebrew script in particular. Interestingly enough, he tries to discredit the established position that the names of the North-Semitic (Hebrew-Canaanite) letters indicate that those letters originally were pictographs: i.e., that *aleph,* meaning "ox," was at first the sketch of an ox-head; that *beth,* meaning "house," was that of a house, etc. Diringer insists that the names of the Hebrew letters are simply mnemotechnic devices and do not contain any clue to the original forms of the letters. This view seems less than convincing, especially if one considers the earliest forms of the North Semitic letters.

On the whole, the book represents a sound outline of the history of the North Semitic alphabet and its offshoots into scores of scripts such as the Greek, Latin, Slavonic and Arabic alphabets. Sharp photographic plates of ancient inscriptions, scrolls, coins, and pages of codices and comparative alphabetic material illustrate this scholarly work.

S. S.

Samaria: The Capital of the Kingdom of Israel

By André Parrot. Philosophical Library, 1958. 144 pp. $2.75.

Babylon and the Old Testament

By André Parrot. Philosophical Library, 1958. 166 pp. $2.75.

These two slender volumes reveal the impressive scholarship of the author and his admirable skill in writing interestingly about archeological and historical problems. In the first book, Parrot, by correlating the archeological data with Biblical and extra-Biblical information, traces the story of Samaria from the Israelite period down to the Roman era. This otherwise well-written book contains some serious inconsistencies: the death of Solomon is dated as 930 B. C. on page 15 and is then given as 922 B. C. on page 130; similarly the fall of Samaria receives two dates, 722 B. C. (p. 16) and 721 B. C. (p. 130).

The second book, *Babylon and the Old Testament,* competently investigates, in the light of archeology, the encounter of Babylon and Judah. This book is also unfortunately marred by inconsistencies and misprints: measurements are given severally in meters (pp. 32, 38) and again in feet (p. 35); Parrot's *The Tower of Babel* is referred to both by its English (p. 69) and French titles (pp. 46, 50); the Accadian *kisallu shapliu* should read *kisallu shaplu* (p. 52). But on the whole, both books are good archeological monographs, and their value is enhanced by the excellent photographs, line-maps, and pen drawings.

S. S.

Studies In Genesis

By Daniel T. Niles. Westminster, 1958. 109 pp. *$2.50.*

The author of this book is a Ceylonese Christian who is a stout exponent of ecumenical thought, and he plays a leading role in several branches of the movement. Strictly speaking, Niles' essays are not studies *in* Genesis, for the book of Genesis provides only a starting point in his interpretation of the Biblical revelation as a whole. The main themes that emerge are God's living and acting sovereignty, love, mercy, and glory buttressed by the conviction that Christ is the key to the divine design of the sacred history. This markedly clear Christian book can be profitably used by laymen and ministers as an imaginative, readable, and sound introduction an understanding of the Biblical faith.

S.

Understanding the Bible

By Fred J. Denbeaux. Westminster, 1958. pp. $1.00.

This volume of the *Layman's Theologi Library* defines the place of the Bible in t life of the church. The author pleads for t cultivation of Biblical scholarship among l men and laywomen and emphasizes that s ious self-dedication and study are necessary the understanding of the Bible. A mere em tional involvement falls short of the Protesta vision of the laity's role in the Church.

Denbeaux speaks of the Bible as "the coll tive attempt on the part of the Hebrew m *to find the words with which God's word c be recorded."* The word from God came man through the covenant-bond and requir faith and fidelity from Israel. The auth points to the relevance of the Bible's ancie story for the story of the church of our day

This is a good book which (probably gether with the other volumes of the *La man's Theological Library*) should be ma datory for church libraries. A small error the part of the author might be register here: the Philistines were not an "older a more literary" people than the Hebrews.

S.

Notable Sermons From Protestant Pulpits

By Charles L. Wallis. Abingdon, 1958. 206 p $2.95.

Why do ministers read sermons by oth ministers? to get thought starters and nugg ideas for their own sermons? to discover m and drink for their own hunger and thirst f righteousness? Perhaps this volume of sermc will speak more to the minister who is cc cerned about his own life as a Christian th to the one in search of a new idea for l next Sunday's sermon. If, however, he is loc ing for the latter it may be found. After rea ing the twenty-four sermons in this compil tion, which is edited by Charles L. Wallis, p fessor of English and minister of the colle church, Keuka College, Keuka Park, N York, we will be sure that we are still living an age of great preaching.

Those people groping for life's eternal valu

nd the contributors to this book dealing he central teachings of the gospel. There rmons on Christian growth and nurture, elism, brotherhood and the church, as s several which are appropriate for the l seasons of the year like Christmas and . Among the contributing preachers are Sutherland Bonnell, Albert Edward Day, lore Parker Ferris, Gerald Kennedy, MacLennan, David H. C. Read, Paul er and Ralph Sockman.

WALTER L. COOK

sor of Preaching and Pastoral Relations r Theological Seminary

ENCYCLOPEDIA FOR CHURCH GROUP LEADERS

e J. Gable. Association Press, 1959. 633 p. $7.95.

re is a volume which should find its place ery church library and on every minister's nce shelf. Dr. Gable has culled the vast of material on Church Group Life and ed from its articles, papers and sections oks which are related to the various as- of church life he considers important. four major divisions of the book encom- the areas of: (1) Basic Truths; (2) Basic tions about Christian Nurture; (3) Ways orking with Church Groups; (4) Admin- ng the Educational Program. A total of y-two subheadings under the four major include such diverse topics as "People and Change," "How Can a Leader w Individuals in a Group?", "How Can ch and Home Work Together?", "Guide p Activity," "Use the Language of c," and "Developing Lay Leaders." Un- each of these subheadings are three or articles dealing with various related cts.

ne sixty-six authors represented in the ne rank among the top persons in their ctive fields. The range of subjects and variety of viewpoints contribute to the ess of this collection. We have here a rce for teachers and other leaders which s right to their fingertips the latest and of the best writing in the field of tian Education. Many of the selections l serve as the basis for a significant discus- at workers' conferences.

DAVID W. JEWELL

iate Professor of Christian Education or Theological Seminary

THE USE OF AUDIO-VISUALS IN THE CHURCH

By Oscar J. Rumpf. Christian Education Press, 1958. 150 pp. $3.00.

In a day when audio-visuals are assuming such importance in education and when so many errors are made regarding their use, the church needs a simple yet comprehensive consideration of "the use of audio-visuals in the church." This little book does present such a consideration. It is an excellent presentation of the whole field of audio-visuals, giving equal attention to the oft-forgotten tools, such as flat pictures, tackboards, graphs and charts and the more flamboyant projected materials.

The high caliber of this book is due not only to the attention given all types of audio-visual materials but also to the freshness of the approach, the vivid character of the writing, and the awareness that audio-visuals, like any teaching tool, must be used properly for maximum benefits. The book can be read profitably by everyone in the service of the church and church school, and several chapters alone are worth the price of the book: "Thirty-Two Ways to Tell a Story," "What Works Best With Each Age Group?" and "Audio-Visuals and Worship." Any church now employing or hoping to begin the use of audio-visual equipment will do a better educational task if this book is studied and its contents made a part of the church's thinking and practice.

D. W. J.

INVITATION TO THEOLOGY

By Allen O. Miller. Christian Education Press, 1958. 278 pp. $4.00.

Dr. Miller's avowed purpose — to "encourage serious-minded wondering about the meaning of our existence" among laymen— is admirable, especially when he defines theology as this same "wondering" and as confessional. Therefore, it is all the more to be regretted that in this reviewer's opinion he fails to fulfill his intent. He fails for several reasons: (1) he does not guide one into wondering, but rather presents *the* Christian answers to this wonder, thereby nipping creative speculation in the bud; (2) he is incorrect in this statement of the "primary" problem of Christian Education; (3) he employs—imprecise use at that—language whose very technical nature hinders communication with the laity; (4) his style and pace tend to make the book far from exciting reading;

and (5) his rigid pattern of interpretation, albeit provocative at first glance, becomes a straitjacket into which everything must be forced.

Part One, the presentation of the Biblical story of man's relation to God, presents a triune way of viewing the Bible which has much to commend itself for Bible study. Part Two, the explanation of our relationship with God in the covenant, attempts to relate the triune scheme to life. Part Three is the application of the preceding to Christian Education. There is some interesting and suggestive material in this last section, but it tends, too, to be blunted by the rigidity of the triune pattern which is the final authority and arbiter in all matters. There is here no true invitation to wonder, only the effort to convince that there is *one* interpretation of Christian faith.

D. W. J.

The Gospel and Christian Education

By D. Campbell Wyckoff. Westminster, 1959. 191 pp. $3.75.

Dr. Wyckoff argues that Christian Education needs to develop a theory of its own nature and also to consider the process by which the theory is constructed. He begins by analysing contemporary culture since such analysis is the "key factor" in the modern situation of Christian Education. He discusses other aspects of theory-building and presents an outline of *his* theory, basing it on the fundamental guiding principle, the Gospel ("God's redeeming work on man's behalf in Jesus Christ").

The development of theory, it seems to this reviewer demands a searching consideration of other theories. Dr. Wyckoff writes as if no other theories were bidding currently for attention, or as if no other effort has been made to develop a theory. This is manifestly not the case. Certainly, we need to consider carefully the state of the society in which we carry on our work, but whether or not Christian Education has to consider cultural analysis as the key factor is questionable. Again, while little doubt exists about the necessity for a guiding principle, it appears too pat, and therefore dangerous, to conclude that this *is* the Gospel. Is the Gospel a principle? Or, is it a statement of something God has done and is doing? If the latter is true, the Gospel hardly can be converted into a principle. And is there not a temptation, if we accept the Gospel as our principle, to replace the mighty acts of God with a statement of *one*, however mighty, his acts?

D. W.

Foundations of the Responsible Socie

By Walter G. Muelder. Abingdon, 1959. pp. $6.00.

Since the Amsterdam Assembly of the W Council of Churches in 1948, "the respons society" has increasingly become the term u in ecumenical discussion to designate the g of Christian social ethics. The concept em sizes the integration of standards of freed justice, equality and the control of power social structures in such a way that the dig of persons will be respected and they will better able to fulfill the human vocation responsibility to God and neighbor. volume by the Dean of the Boston Univer School of Theology is a welcome contribu to the discussion. Accepting the respons society as his norm and working at what calls "the intersectional points of theolog philosophical, and social science disciplin Dean Muelder surveys a large number of many urgent problems presently confron the institutions of the family, education, politics, economics, social work, internati relations, and religion. He stresses the org interrelatedness of all aspects of any cul and although major attention is devoted American society, he views each comple problems in its global setting.

Neither Muelder's presuppositions nor proposals are entirely immune to critici but they certainly deserve a serious hea However, one of the most valuable aspect the book is simply the fact that much constitutes a comprehensive and detailed logue of social problems, drawn up by incisive Christian thinker who is as at h in the social sciences as he is in theology philosophy. It also serves to introduce reader to a large body of relevant litera The work lacks any real treatment of so ethical theory, an omission which leaves with many questions, especially in view of author's constant reliance on some con of natural law. But this happily is a d which Dean Muelder promises to remedy subsequent volume.

Arnold W. H

Visiting Lecturer in Philosophy of Religion and Christian Ethics Bangor Theological Seminary

Talks With Men

rris L. Tibbetts. Association Press, 1958. 5 pp. $2.00.

ris Tibbetts has been for 17 years one ministers of the Riverside Church in York City, and has led its widely known Class of 350 members throughout that . The Class publishes *The Messenger* s members and their families. In its ns Dr. Tibbetts condenses many of his nto compact "digests"—45 of which are athered into this little book of less than ages. Any one of them can be read aloud ee minutes; and silently, for use in daily on, in half that time.

e author has shared in the conduct of worship at Riverside under two of the ost preachers of our time, Harry Emerson k and Robert J. McCracken. In listen- them, he has notably increased his own ry of some of their secrets of effective ing: short sentences that jolt both mind nscience into action; illustrations out of fe that drive the point home, and clinch nemory; titles that beckon the attention—hen do not let it down (such as, "A dy for Weakness in the Knees"). He is lf one of those specially gifted pastors se personal counselling takes them behind acade of conventional living." In his two on "Keep God in Sight," he can speak e interior condition of both individuals homes that are distraught in troubled like ours, helping them to "keep God in sh and quiet of their lives."

is little book will repay careful study by arish minister, not only when he has to with men," but whenever he has to h to or counsel with men, women or en who are living in our own "age of ty."

Charles W. Gilkey

Yarmouth, Massachusetts

Mind and Faith of A. Powell Davies

ustice William O. Douglas. Doubleday, 1959. 334 pp. $4.50.

e are all in debt to Supreme Court Justice las for this selection of excerpts from A. ll Davies' sermons and writings. The tions have been made on a broad front. sections of the book are headed—Counsel-Democracy v. Communism; Law and Jus- International Responsibilities; Literary and Wisdom; Creed, Dogma, Faith. In all, Davies is applying what is the "faith of an unrepentant liberal."

Davies has been called a radical. There is no evidence shown that he classifies as such in the popularly understood use of the word. In the sense that radical goes to basic principles, as standing ground, he is one par excellence. He drank deep draughts of the fountain of principles of the American revolution. His appeal is to the disciplined conscience. His religion stems from a profound faith in God and he describes the rigorous process by which he fought through his doubts to that faith. He also pleads, however, for "The Rights of Atheists." Relentless intellectual as he was, his human sympathy comes through in many an excerpt but is revealed in poignant form in the two funeral addresses which are published in full.

Some of the excerpts are dated in terms of specific events now no longer in the public attention. They become illustrations from the passing scene that reveal basic principles involved. Justice Douglas gives an outline of Davies' life which furnishes the framework in which the life was lived. Davies' ministry at All Souls Church in Washington was indeed an unremitting revelation of conscience at work on great issues in great times.

Milton M. McGorrill

First Universalist Church
Bangor, Maine

The Thorn of Arimathea

By Frank G. Slaughter. Doubleday, 1959. 317 pp. $3.95.

The current Biblical novel of this popular and voluminous writer takes its theme from both apocryphal writings and legend. In some details the plot follows the story contained in the apocryphal *Acta Pilati* occurring in a Syriac manuscript of the sixth or seventh century, narrating how Tiberius, having heard of a physician called Jesus, sent one of his attendants, Volusianus, to Palestine to request Pontius Pilate that this physician be sent to Rome to restore the emperor's health. Finding that Jesus had been killed, the messenger took back with him Veronica and her healing veil, imprinted with the outline of Jesus' features at the time of the crucifixion. Woven into the plot also is the legend, first appearing in William of Malmsbury, that Joseph of Arimathea founded a Christian community in Britain on the site of Glastonbury.

The author is an able story teller, and his narrative moves with swift vigor. In spite of

an undistinguished style and sentences which seem hastily and carelessly constructed, often suffering from dangling phrases and clauses, he succeeds in arousing reader interest. His historical research is adequate for his purpose, and he wanders with apparent familiarity from Jerusalem to Samaria to Antioch to Rome to Gaul to Britain, presenting any number of interesting external details but making no attempt to delve into the underlying social structure. His professional interest in medicine supplies fascinating data on ancient medical science. There is little character delineation or development. Characters who can cure diseases with the magic of a soiled cloth and escape from a blazing funeral pyre through the timely intervention of a downpour scarcely need psychological analysis involving the conflict of a moral choice.

This reader finds such a presentation of legend and apocryphal extravaganza as gospel truth by one of our country's most popular authors extremely disturbing. The very popularity of writing like this is a sobering commentary on the religious immaturity of most of our church people, who will accept without question its implications of a faith almost as deeply rooted in magic as that of an African villager.

DOROTHY CLARK WILSON

Bangor, Maine

PREACHING: THE ART OF COMMUNICATION

By Leslie Tizard. Oxford University Press, 1959. 107 pp. $2.25.

This splendid book on preaching will take an honored place on the shelf of many a minister's library. It will be consulted often. The young man commencing his pulpit ministry will find tremendous help from this new contribution. Its best value, however, will be for those who have been preaching for some time and need to recapture the vision which first set them out declaring the good news of the Gospel. There are only five chapters in the book: What Preaching Is, The Personality of the Preacher (2), The Act of Communication, and Pastoral Preaching. Had the author been able to stave off his impending death there would have been more chapters. Indeed, these lectures would have been given in this country on one of our best known lectureships.

The reader will discover one of the best statements on extemporaneous preaching to be found in the field. I know of no defense of this form of communication to equal it anywhere. To hear Leslie Tizard preach was to have the whole argument justified before one's eyes. He preached with directness, author and a sense of power which is not come up every day. I know out of personal experien how helpful he could be to a fellow preach The secret of the matter lay in his understan ing of himself—with all his weaknesses a strength. There is no index, but one suspe the minister will be making his own in back of the book. He will, I think, want read once in a while what the author s about inspiration. Then, too, the minister v wonder about his counselling and whether motives are all to the good and so will read the section on the craving for power. have two earlier books by the author inscrib to me "In Sincere Friendship." These prized because Leslie Tizard was all of piece. What Dr. Fosdick once said of Ru Jones applies to the author, "Everything t was in his books was in the man—and v much more!"

N. WESLEY HAYN

First Congregational Church
Montclair, New Jersey

OUT OF THE DEPTHS

By Edward A. G. Hermann. The Christ Education Press, 1958. 53 pp. $1.50.

The poems in this collection are charac ized by the lines:

"Down in the depths we grope to fin thy will . . .
Out of these depths . . . glad songs."

Such areas of experience as physical suff ing, personal renewal, death and Chris conduct are considered with sensitive poetic sight and deep spiritual hope and faith.

THEODORE B. HAD

Congregational Church
Hampstead, New Hampshire

EXISTENCE UNDER GOD

By Albert Edward Day, Abingdon, 1958. pp. $2.50.

Dr. Day has declared in this "the Christi life of Prayer" that closeness to God thr prayer is not the exclusive reward of mys saints or the cloistered, but is available t for God is everywhere. In this he quotes Tillich, "No single event among the inf number of events that happen in every finitely small minute of time happens wit the participation of God." Therefore, G

ole, the pursued and the pursuer, the ng presence. With existentialism, mys- and personal religious faith and experi- of his own, Dr. Day takes one through a fold discussion of prayer: first, the dis- of God's presence; second, conversa- with God; third, the results. Illustrations quotations are plentiful. At times one ons the logic of certain thoughts, yet is by the personal magnetism of Dr. Day, he unquestionable result of his own ex- ce in prayer.

W. Arthur Rice

and Congregational Church
m, Massachusetts

Risen Indeed

. D. Yarnold. Oxford University Press, 1959. 134 pp. $2.25.

ithout apology, Dr. Yarnold humbly at- ts to fill a vital need for the present gen- on. Finding that generation concentrating the death of Christ more often than not urns immediately to the central fact of the stian faith—the Resurrection. *Risen In-* is based upon the principal narratives d in the New Testament. These, Dr. Yar- maintains, are to be trusted in spite of usual tendency toward critical examination ext. It is, admittedly, a cautious and con- ative approach. And yet, the reader finds elf going forward with the author's casual asiveness to a point where personal faith and does launch out eagerly. In some ions, there is a strong, psychological analysis he appearances present, and acceptably so. ill, Dr. Yarnold does not completely ignore critical view of the text. Rather, he patient- xposes the incidents of the various appear- s for what they were—mystical experiences ssarily described in objective terms. Thus, appearance is approached as an intensely nate disclosure of a personal, religious ex- ence, shared as far as may be with the er. The procedure demonstrates clearly the faith of the early Christians was based, on the finding of an empty tomb but in onally experiencing a risen Christ. Both sters and laymen will find this book stimu- g a better understanding of the Christian concerning the Resurrection. It would be l as the text for a Lenten Study Hour.

E. Roy Burchell

Congregational Church
den, Maine

Christian Affirmations In A Secular Age

By Giovanni Miegge, translated by Stephen Neill. Oxford University Press, 1958. 170 pp. $3.75.

This author is Professor of New Testament at the Waldensian Theological Faculty in Rome. This book was first published in Italian under the title *Per Una Fede,* and now thanks to Bishop Stephen Neill of Britain, it has been translated into English. Bishop Neill thinks that he and Prof. Miegge may be "the only specimens yet known of a new species, the post-Barthian liberal" and he further makes this refreshing assertion, "We are not afraid of reason."

The book belongs in the field of Biblical theology and covers such topics as God, the Word, the Holy Spirit, Christology, the Cross, the Message, Immortality and the Resurrection. The chapter on historiography indicates the author's point of view which he sums up in these words: "The Christian understanding of history derives its content from a historical figure, in whom faith perceives by a kind of prophetic divination the presence and the manifestation of the eternal." For those who have long contended that it is the Christ of theology, rather than the Jesus of history, that matters—these words will be received with something less than enthusiasm.

This author moves in the world of Christian thought with competent ease, and out of the experiences of his own spiritual background he has set forth his convictions. To him God is not "wholly other," indeed He "is not object but subject" and "active in our knowledge of Him." The author, the translator and the publisher of this book are to be commended.

Stiles Lessly

Congregational Church
De Kalb, Illinois

Your Vocational Adventure

By Jesse C. Burt. Abingdon, 1959. 203 pp. $2.95.

From his broad experience as teacher, writer, vocational counselor, the author has produced a tidy compendium of useful, inspiring facts for young people as they prepare for their life work. Written in an overall format of *clues,* the book traces the steps of career choice from the first adolescent awakening to the need for earning a living to the abiding satisfactions which can come from a particular job well

done. This is in every sense a "how-to" book, filled with check lists, rating scales, personal inventories, helpful listings of job classifications, college costs, probable income, and an exhaustive bibliography. Yet, it rises far above the "do-it-yourself" level by confronting the reader with a two-pronged obligation: to analyse and synthesize personal abilities and inclinations, and, at the same time, to understand the basic spiritual connotations of any kind of work.

Every chapter ends with a section entitled, "Opportunities to Enrich the Chapter Content," beginning with a "Brain Builder." This is more than the usual end-of-the-chapter questionnaire. There is real meat in every suggestion. The Bible assumes its rightful place among the proposed reading materials. The style of the book is appealing. Filled with animated anecdotes and quotations, it should speak equally to one who may spend his life at physical labor and to one who may become the intellectual giant of the age. Use of the *clue* theme leads the reader naturally to penetrating self-study. Many questions are asked, many answers are given. The ultimate decisions are really to be made by the person undertaking the vocational adventure.

This book could profitably be in every minister's library, for with it he surely could give sound counsel to youth in an area in which many of the clergy are not too well-informed. So often vocational guidance can be gained only from secular agencies. With this new material in hand, the pastor will possess about as complete a source book on the selection of a career as one can imagine.

RALPH H. WINN

United Church of Christ (Congregational)
Warwick, Rhode Island

THE BIBLE IN STORY AND PICTURES

By Harold Begbie. H. S. Stuttman Co., 1956. 512 pp. $5.95.

In two beautifully illustrated volumes (paintings, pen and ink sketches, modern photographs) of very readable type, the author has fulfilled the promise that "The Bible is to be read as living literature." Somehow he has compressed the heart of the Bible, including much direct quotation, into relatively few pages. One could scarcely find anything better designed to put into the hands of a layman, who hesitantly admits: "I just don't find the Bible interesting reading." Read by youth a adults, it will almost certainly send them ba to the Bible eager to read more of the thrilli account of God's way with man.

GLADYS D. Yo

Congregational Church
North Yarmouth, Maine

FAITH AND LOVE

By Alexander A. Steinbach. Philosophi Library, 1959. 114 pp. $3.00.

Faith and Love is a precious little bo The author, Rabbi Steinbach, a noted schol is also a poet. The present volume is writt in poetic prose and the writer luxuriates in t sheer beauty of words. Possessing the rare g of penetrating to the deepest core of existen Steinbach analyzes man's hungers and str gles with much understanding and sympati His essays, On Birds and Men, On Being Tune, The Climbing Mind, The Beating Wings, are wonderful cameos of literary pression. *Faith and Love* may well be re with profit and enjoyment.

A. H. FREEDM

Beth Israel Congregation
Bangor, Maine

CONCISE DICTIONARY OF JUDAISM

By Dagobert D. Runes. Philosophical Libra 1959. 237 pp. $5.00.

In his preface, Runes concedes the glar weaknesses of his book. He admits that in t "little book it is well nigh impossible to inclu the vast storehouse of knowledge, the thousa of ideas and concepts that comprise romantic world of Judaism." To do justice such a book would require an editorial bo working on a many-volumned encyclopec not a conglomeration of some two thousa names and concepts listed under the alphab It is also clear that the choice of the subj matter dealt with in this volume is hig colored by the author's own taste. Still, for uninitiated the *Concise Dictionary of Juda* has some merit.

A. H.

LETTERS TO MY GOD

Robert D. Runes. Philosophical Library, 58. 58 pp. $2.00.

Runes is a prolific writer. One of his lists fourteen volumes written by the Dr. Runes is concerned with many of learning. He has written books on phy, theology, political science and re. The present little volume of fifty-nine pages is a collection of religious meditations. It is written in an ecstatic and exalted mood. It is mystical and personal. In form, the *Letters* are poetic and contain something of the spirit of the prophetic books of the Bible. One can sense the author's feeling of being at home in the universe and his appreciation in the world of nature. It is a satisfying little volume and worthy of much merit.

A. H. F.

ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

The Bible

BARTH, MARCUS. The Broken Wall: a Study of Ephesians

GORDIS, ROBERT. The Song of Songs: a Study, Modern Translation a Commentary

GRAEBNER, THEODORE. Luther's Commentary on Galations

MARTIN, HUGH. The Seven Letters

SIMCOX, CARROLL. They Met at Philippi

TORREY, CHARLES. The Apocalypse of John

Biography

ALEXANDER, IAN. Bergson

COHEN, ARTHUR. Martin Buber

D'ARCY, MARTIN. St. Augustine, his Age, Life and Thought

ERICKSON, ERIK. Young Man Luther

GRENE, MARJORIE. Martin Heidegger

JAMES, BRUNO. St. Bernard of Clairvaux

PETERSON, PETER. Andrew, Brother of Simon

Philosophy

BURTT, EDWIN. Types of Religious Philosophy

CASTELL, ALBUREY. An Introduction to Modern Philosophy

FULLER, B. A. G. History of Philosophy

HEIDEGGER, MARTIN. What is Philosophy?

JONES, W. T. History of Western Philosophy

ZUURDEEG, WILLIAM. An Analytical Philosophy of Religion

Religion in the U. S.

COGLEY, JOHN, editor. Religion in America

GABRIEL, R. H. Religion and Learning at Yale

JOHNSON, FREDERICK. Patterns of Faith in America Today

MILLER, ROBERT. American Protestantism and Social Issues

CHARLOTTE M. TORREY, *Librar*